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THE NEW GOSPEL.

BY PROF. B. P. BOWNE.

In a recent paper in the *Nineteenth*

Century, Mr. Huxley speaks of "the

death wail of innumerable 'impatient

theologians,' as from the high 'drum

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washed away. Escape by pulpit stairs

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which they are described as being "in

such fear and powerless anger as a

savage feels, when, during an eclipse,

the great shadow creeps over the sun." It is evident that the Professor is a vigorous writer; and if one were not used to writing of this sort, he would judge that the situation in the religious and philosophic world must be very serious. But a slight acquaintance with the logical methods of advanced science, as similar to Chinese gong-beating, will quiet the weakest nerves. Times without number have doughty champions proclaimed the final overthrow of the Church; but, alas for human progress, it will not stay overthrown!

However, in the minds of our advanced scientists a great philosophical and religious revolution is impending. They discern the signs of the times more clearly than others, and they declare that pretty much everything in the way of belief and practice must be altered. According to Prof. Clifford, "the kingdom of Man is at hand." It is, then, a matter of great interest to know what direction this revolution is to take, and particularly what disposition is to be made of morals and religion in the new heaven and new earth which are about to descend upon us.

Sadly enough, the new theology seems as discordant as the old. Some of the more advanced have already reached the position held by Arnold Ruge in 1848, that religion must be simply ignored as a dead issue. "The atheist," he said, "who denies the existence of God, is as much a bigot as a Jew who will not eat ham. We must no longer fight against religion; we must forget it." A few of the more thorough-going—notably in Germany where they do nothing by halves—have reached this point, and demand freedom for every one to do as he likes,

DAY OF WRATH.

BY HARRIET BINNEY STEELE.

[Translated from the original of the grand old
medieval hymn, "Dies Irae."]

The day of wrath—that awful day,
When heaven and earth shall pass away,
As seers and holy prophets say!

How great the trembling then shall be,
When the great Judge our eyes shall see,
So strictly searching thee and me!

O wondrous blast the trump shall blow,
Piercing the sepulchres below,
And all before the Throne must bow!

Then Nature and grim Death shall quake,
The Judge's voice the tombs shall shake,
And answering dead their graves forsake.

The written book shall then be brought,
Whence shall be judged each word and thought,
Aud every deed that we have wrought.

When sit the Judge, shall be revealed
All we had thought to be concealed;
No sin shall then find any shield.

O wretched man! what shall I say?
What advocate retain, I pray,
When scarce the just is safe, that day?

Thou King of awful majesty,
Who savest all who come to Thee,
O Fount of goodness, save e'en me!

Remember, blessed Jesus, me,
For whom Thou died'st in agony,
Nor in that day part me from Thee!

Wearry Thou sat'st while seeking me,
Redeemed me dying on the tree,
Let not such labor wasted be.

O righteous Judge—Avenger just—
Pardon me, crying from the dust,
Before that day; in Thee I trust.

I groan as one condemned, nor speak;
My sin with shame redems my cheek;
Spare me, O God, a suppliant weak!

O Thou who Mary hast forgiven,
And brought the dying thief to heaven,
To me, e'en me, sweet hope hast given.

Though to now my prayers aspire,
Yet Thou can't grant my heart's desire,
Lest I should burn with endless fire.

Among Thy sheep grant me a place
Far from the goats, O God of grace,
At Thy right hand to see Thee face.

When all the accur'd condemned shall stand,
Borne to fierce flames at Thy command,
Call me with saints to Thy right hand.

I beg, a suppliant, low I bend,
My contrite heart to Thee command,
O care for me at my last end!

And when shall come that fearful day,
When heaven and earth have passed away,
When man shall rise to judgment there,
O God, the wretched sinner spare!

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undisturbed by any thoughts of God, duty, or retribution. But others among the advanced scientists are shocked by such "obsolete brutalities," and demand as high a form of morality as any theist; indeed, some of them claim to have a much grander moral ideal than that of Christianity. They protest, therefore, against the excesses of the more radical, and vehemently deny that the doctrines of advanced science would lead to moral chaos. A strange sensitiveness is shown at this point by the majority of advanced scientists, especially with regard to names. They do not hesitate to teach strictly materialistic doctrines, but they are very unwilling to accept the name. One professor discerns in matter the promise and potency of every form of life, and he has recently discovered that the physical system is independent; but he insists that he is not a materialist. Another professor teaches that life and thought result from molecular combination, but holds at the same time that materialism involves grave error. A philosopher of the school insists that every form of evolution, mental and physical alike, results from "the redistribution of matter and motion;" but he, too, urges that this is not materialism. The critic is amazed at such lack of courage, and cannot but recall the cursing and swearing of Peter when charged with being a disciple of Christ. Why is not materialism the best of *isms*, if true? Why should a name be distasteful when the thing is retained? Why, now that martyrdom has gone out of fashion, should any one fail to have the courage of his opinions? When it comes to dying for one's faith, that must be reserved mainly for Christians; but who runs any risk of dying? If materialism have certain unpleasant moral connotations, that is the fault of materialists themselves; since their moral character has not, as a rule, been such as to glorify their doctrines. Let the Peters of advanced science take courage, and sail under their own colors. What they think or believe will not matter much to the great stupid world; but the critic is always interested in maintaining consistency and courage. The old Gospel had its Peter, who was ashamed of it; the new Gospel seems to be richer still in disciples of this sort.

The more radical of the advanced scientists, we have said, are ready to break with morality altogether, and let the animal run. The moderate protest, and urge that the foundations of morals are indistinct. The former taunt the latter with cowardice, and the latter declare that the former are only interested in obtaining license for passion.

To settle this dispute, we must notice some of the fundamental doctrines of the school: 1. There no soul. All are agreed that life results from molecular combination; and when the combination breaks up, there is nothing left. Some attempt to cover up this clause by enlarging upon the mystery of the molecule, but we cannot allow an unsupported charge of misrepresentation and an appeal to fluffy sentiment, to pass for logic.

To hold the premises and revolt at the conclusion is simply a mark of weakness. Meanwhile, when the advanced scientist urges us to leave no such results. In reply, the critic must beg them to go over the premises and show how the conclusions can be logically explained. We should welcome such showing most heartily; but we cannot allow an unsupported charge of misrepresentation and an appeal to fluffy sentiment, to pass for logic.

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THE SUNDAY SCHOOL.

Sunday, February 10.

Lesson VI. 2 Chron. xx, 14-22.

By REV. W. E. HUNTINGTON.

JEHOASHPHAT HELPED OF GOD.

Moab and Ammon were the two hostile nations that caused Jehoshaphat to call his people to arms; but first, to their altars. From the land where Moses looked over into Canaan there now marched forth against Judah a well-disciplined army, but a vast horde of men from the kindred people—the Moabites and the Ammonites—who dwelt upon the high table-lands which rise above the eastern side of the Dead Sea. On every side their territory was strongly fortified by nature—on the north by the tremendous chasm of the Arnon; on the west by the perpendicular cliffs which front the lake; on the south and east by a half circle of hills cut only by two tributaries of the Dead Sea. After the conquest of Canaan the relations of Moab with Israel were of a mixed character. Under David the Moabish nation was almost wiped out—two-thirds of the people having been put to death, and the remainder placed under tribute, which meant bondage. It must have been a long time before Moab rallied from this overthrow. But we find Ahab, king of Israel, receiving enormous tribute from Moab, which proves the remarkable vigor of character and wealth of natural resources which enabled a little country to support itself in affluence and also pay exorbitant imposts. After Ahab's death Moab threw off the yoke; and their first stroke in announcing their independence was to attack the kingdom of Judah, using, as allies, their kindred the Ammonites, and probably the Mehanim, a roving, semi-Edomite people from the mountains in the southeast of Palestine.

Jehoshaphat quailed before this triple power, as it advanced upon Jerusalem. He went into the Temple and prayed, after having appointed a fast for the whole nation. By the almighty of Jehovah, by His goodness to Israel in the past, by the sacredness of the Temple, by the fearful battle that seemed imminent, Jehoshaphat uttered his pleading to God in the congregation of Judah and Jerusalem, before the new court, in the house of the Lord.

EXPOSITORY.

Jahaziel, a Levite, was divinely inspired to speak, at this crisis of national affairs. While the whole congregation of the people waited before God in fasting and supplication, the Spirit of the Lord touched his lips with prophetic wisdom. The answer to the national prayer came through human agency. A man spoke, but God gave him the wisdom. It is not difficult to think of God's Spirit as acting in some subtle way upon the springs of human thought, away back in the deeper recesses of the soul, and suggesting the truth to be uttered, and yet leaving the man possessed of all his personal powers, free and rational. No doubt Jahaziel himself was in some sense fitted to be the channel for this august message. And the people were prepared by their earnest acts of worship to accept the word of the prophet as the word of Jehovah. *Thus saith the Lord*—was the ground of his authority, as he spoke to the nation, to the city, and the king. The man was lost in the message; Jahaziel was nothing, God's word was everything. This ought to be true of all preachers. He first endeavors to inspire the people with courage. They were in fear, having heard that an almost innumerable army was about to pounce upon Jerusalem. The prophet warns them not to faint before a seeming impossibility. We never see through an event that about to happen; God does. A man of prayer has confidence in God, who orders all the events of our lives, and knows that all will come out right in the end. The battle is not yours, but God's. He controls human events. Over the battle-fields, and the legislation, and the tribunals of the world God rules. No task is too heavy for Him. No army is great enough to defeat Him. But while God would surely do His part, Jehoshaphat and his army were to go out in battle array, prepared for a trying contest of arms. God never blesses cowards. The very spot where the hostile forces would appear was pointed out by the prophet. To that point the army of Judah was to go. It was a well-known region which contained a watch tower from which the enemy could be seen as they swarmed round the south end of the Dead Sea. The part Judah was to play in this great event was simply to stand still. But the spot where her armies were to stand was in front of the enemy. Much is said of the "rest of faith." It makes all the difference in the world where the Christian rests. If it is at the post of duty, with armor on, ready for heroic action should it be necessary, served for all conflict, then a quiet, restful trust in God is sublime. Then it is glorious to see the salvation of the Lord.

This announcement made by the prophet was received by the king and the people with great reverence and gratitude. They recognized that it was by the favor of God that deliverance without bloodshed was promised. They bowed down before the Lord. Even the royal head was humbled in the presence of so great a blessing; the king was overwhelmed with the unmerited favor. The Levites here led in the anthem of praise, which the king ordered to be sung. And it was that branch of the Levites descended from Kohath the son of Levi, and from Korah

A SOLDIER'S FAITH.

One day, when Napoleon was reviewing his troops in Paris, he let fall the reins of his horse from his hands upon the animal's neck, when the proud charger galloped away. Before the rider could recover the bridle, a common soldier ran out from the ranks, caught the reins, stopped the horse, and placed the bridle again in the hands of the emperor.

"Much obliged to you, captain," said Napoleon.

The man immediately believed the chief, and said, "Of what regiment, sir?"

Napoleon, delighted with his quick perception and ready trust in his word, replied, "Of my Guards!" and rode away.

As soon as the emperor left he laid down his gun, saying, "He may take it who will;" and instead of returning to the ranks he started for the company of staff-officers.

"What does this fellow want here?" said one of the generals, contemptuously.

"This fellow," replied the soldier, proudly, "is a captain of the Guard."

"You, my poor friend? You are man to say so," was the answer of the superior officer.

"He said so," replied the soldier, pointing to the emperor who was still in sight.

"I ask your pardon, sir," said the general respectfully; "I was not of it." And so the soldier came duly to his post as a captain of Napoleon's Guard.

WAYSIDE REFLECTIONS.

By REV. JAMES PORTER, D. D.

MR. EDITOR: A few days after leaving Boston I came to this city (Bridgeport, Conn.) to meet an engagement of two or three months' standing, for ten days' revival services in the Fairfield Avenue M. E. Church, Rev. G. A. Hubbard, pastor. Bridgeport is a beautiful city, situated a little short of sixty miles easterly from New York, on Long Island Sound, and is distinguished for being the principal home of P. T. Barnum, esq., the great American showman, who early discovered, according to his own showing, that people would never be satisfied without being humbugged, and devoted his life to that service. That he had remarkable gifts for such work, no one who has read his life will question for a moment, and, so far as we have learned, he has satisfied his customers better than most men in his line of business. Though the ranks of the enemy's host were suddenly assailed by liars in wait, who rushed forth from their ambush. Probably these ambuscades were formed by the inhabitants of Mount Seir. Greedy of spoil, they made an insidious attack upon the Moabites and Ammonites, who turned upon these guerrillas; and the whole of the hostile force was soon engaged in destroying itself. The different tribes and factions which composed the vast horde drew the sword against each other, and before the army of Judah came to battle the perplexity was like an army going to battle, perhaps chanting as they marched the lofty psalms of the 136th Psalm.

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ZION'S HERALD.

THURSDAY, JANUARY 31, 1878.

The voice of peace is again heard in the East above the awful thunders of war. The past week has been one of great anxiety. For a time it seemed inevitable that England would be drawn into the struggle. She has evidently been treated with scant politeness by Russia. The secret of this is made apparent by the fact, now revealed, that Germany and Austria had determined to force upon Turkey; so that England would be in the minority in the anticipated conference among the European powers. In spite of the proffered resignations of Lord Carnarvon and Earl Derby, the government ordered the British fleet to move from Besika Bay to the Dardanelles for the defense, if necessary, of Gallipoli and Constantinople, threatened by the Russian forces. But the Sultan has anticipated the late movement of England, and has ordered his commissioners to sign the severe (but not unexpected, in this respect, after such terrible sacrifices) preliminary terms of peace. These we give in another column. The power of Turkey is thoroughly broken, and she becomes but little more than a dependent upon Russia, held by an iron hand. Thus ends the five hundred years of the remarkable empire of this long triumphant and arrogant force of Christianity. Her power has been greatly abated in modern times, and the bitterness of her hatred kept under bonds by the dominant influence of adjoining Christian nations. She has felt, also, the power and light of Christian civilization, and has indicated no inconsiderable advances in tolerance, and won even strong friends among our Christian missionaries. Still Mohammedan knows no tolerance for Christianity, and the Turk very slowly yields to the Christian forces of the nineteenth century. We shall watch with great interest the new lines and colors about to be made upon the map of Europe. It will be no light matter to adjust all the antagonistic interests, and determine the new metes and bounds.

Ought the startling fact announced by Bishop Foster at the late missionary meeting, that there are two thousand men at the present time, throughout the land, seeking pulpits in our different Conferences, while there is no place opened for them, to drive any young man, convinced that he is called to the work of the ministry, from entering upon a thorough preparation for it, or any one now in training to renounce the work and enter upon some other calling? Certainly not. If God has providentially and directly led a young man to the door of the ministry, He will open that door in due time before him. Providence is not crowded, although the Conferences are. The impressive and suggestive fact will tend to sift candidates. Men that come to the ministry simply for a living, will be discouraged and retire—happily for themselves and for the Church. Men that "think of themselves more highly than they ought to think," and expect that the high places of the Church will be at their feet as soon as their training is completed, will soon leave the work in disgust, greatly to its advantage. There will be no necessity for limiting and hurrying a preparation. Young men will not now be unwisely persuaded to cut short a portion of their preliminary studies; they will be enabled to take broader courses and enrich themselves with generous learning. But if a young man determines to fit himself to the utmost for usefulness; gives up all anxious choice about his field of service; offers himself in a cheerful and entire consecration to the blessed work of the ministry; stands ready to go to the Orient or Occident, or to the Isles of the sea, as God may indicate; only asks at the Master's hand a portion of the field for cultivation, and is eager to press into fresh work, and meet, even at home, with missionary sacrifices and limitations, no Conference will be too full for such a man. In some way, God will thrust him into His harvest.

As a believer in the Lord Jesus Christ you are expected to take part in the conquest of the world to His cross. A part of the army of occupation, you are ordered to report in readiness for service, armed and equipped as the law directs. If not called personally to advance into the enemies' land, if permitted to remain in camp, or to hold a place in the reserve corps, or in the commissary department, while others advance to the front, you should show the more diligence in giving the advance your support in word and

deed. To remain in the rear without according your heartiest sympathy and most efficient support, is to be a rebel to the cause of Christ. To offer your prayers and sympathies and to pay your money for the extension of the Gospel into heathen lands, is the very least you can be expected to do. As a disciple of Him who claims the nations as His trophies, you are called to diffuse His truth and grace, as real as the missionary who goes to heathen lands. "Go into all the world," was spoken to you as well as to him. Because you have not been pressed into personal service in the distant field, you are not to excuse yourself altogether. Above all others the exempt should help those who do the real fighting. Sympathize, pray, give; the one without the others "is dead, being alone."

As the Church advances in her spiritual conquests, diverse wants come successively to view. The first demand was that of a field, which she built ages to obtain. Securing a foothold in the old Roman empire, she soon found an opening to the new nations of the north. The great outlying heathenism in the far east long held her at bay; but they, at length, in answer to the prayers of the Church, gave way. The doors of the world are open to the advance of the Gospel.

The next want was men. These too came, like doves to the windows. The Methodist Church abounds in men, true and tried, who are ready to go to the ends of the earth to tell the story of the Cross. It is one of the most encouraging signs, that our cultivated young ministers are ready for any field. Fifty respond when two are sought for Africa.

The want we now feel is money. With adequate material support, our Church could in a twelve-month lay siege to half heathendom. We have the men who wait to hear the marching orders. Will the Church withhold the means? You are the steward of the Lord, the almoner of His goods.

If a small portion of the earnestness now exhibited to prove that future punishment is limited, were devoted to securing the divine provisions of the Gospel to keep men from perdition, retribution and punishment would certainly be limited as to the number of sufferers, if not in duration. It is a significant fact that a change in opinion as to the interpretation of the solemn words of the New Testament in reference to future punishment, induces a marked letting-up of anxiety in reference to the condition of those who, if not punished forever, according to these modern teachers, are to have an "age-long" and fearful hell. If one, however, is a subject of the blessed power and grace of the Gospel, which reaches to the uttermost of sin, he has nothing to fear, either in this life or in the world to come.

But if we turn away from the Saviors of the world, dying for our redemption and ever interceding for our recovery, how shall we escape, neglecting so great salvation? Taking the peril of our own souls, and throwing ourselves upon the unprromised mercy of God, against the clear light of Inspiration, will not alter the spiritual laws of the universe, or change the solemn decrees of its Creator.

On the day of publication of this issue of our paper, the prayer for colleges is being offered throughout the Churches. We trust it will be largely regarded among us.

The elite youths of the Church are now in preparation for important positions in our social and religious life. Here are the physicians, lawyers, ministers, and men of business of the approaching generation. They are now in the critical era of their lives. Surrounded and pressed by the peculiar temptations of their situation, it becomes a serious question whether they will conquer or be conquered by them. Revivals in college, which, thank God! form one of the expected annual events in our denominational institutions, have an extraordinary significance. Some of our most prominent and useful ministers were snatched from the very jaws of spiritual death in college revivals. We need Christian men of every profession, and especially in these days well-trained, strong, conscientious and faithful merchants. Let us heartily pray for a divine baptism upon these coming men and women.

Think of the possible, and not uncommon, shipwreck of a youth of fine abilities. Remember the home disappointments and agonies; the loss to the Church, to the world, to the young man himself. Such a thought will give earnestness to our petitions; and we pray, let us remember, also the sad parents who are now broken-hearted over their prodigals, and entreat their recovery through the mercy of God.

Not a little difficulty has been experienced in finding, amid the many Christian names, the true Church of Christ. The Master Himself gave us an infallible sign and criterion. In all ages the genuine Church was to be a mission Church, taking up the great commission, and extending its beneficence till the nations should be redeemed and the whole earth should be filled with the glory of the Lord. Here is the work of the Church.

To preach the Gospel in the regions beyond as well as at home, is her whole reason for being. To be without the evangelistic spirit is to be a spurious, and not the true, Church of the Lord. The genuine churches have heard His last utterance—to go; and with these marching orders they hasten to take possession of the nations that have been given to Him.

The law of Christianity is the law of diffusion. On this the whole evangelical economy is built. If you would be truly enriched, you are to give. The Gospel is an outflow, and an increase by that outflow. The smallest handful of meal in the barrel will remain undiminished while in process of expenditure for the Lord. The call of God for your substance does not mean your impoverishment, but the infinite multiplication of the

barley loaf and the few small fishes. The Gospel is to feed the multitudes of mankind, and to have many baskets left. The inexhaustible resources of the divine economy are never so evinced as in their expenditure. The effusion—the copious outflow—proves the fullness, the super-abundance, with which he has been heretofore connected.

If a minister will not voluntarily withdraw who is preaching doctrines contrary to the creed he has sworn to uphold, and to the faith of the Church whose recognition gives him ministerial life, no false sympathy, should spare him. He should be treated tenderly, fraternally. His recovery should be earnestly and prayerfully sought. All this failing, without unnecessary delay, through the generous and forbearing processes of the Church, he should be put aside from her ministry. For he is, every day he preaches, breaking the most solemn vows a man ever took upon himself, thus destroying any pity that might otherwise gather around him. He is not a bondman. He is not chained. He is not oppressed. He, voluntarily, to secure the offices, and benedictions, and opportunities of the Church, after careful examination, pledged himself to obedience. Now every time he speaks in public he breaks his sacred pledge.

Besides, he is injuring others. He is disaffected the mature members, and perverting the minds of the young. He has lost his regard for the Church that nursed him and gave him a place in the great field of service; and he seeks to win his charge, not to loyalty and Christian faithfulness, but to the acceptance of his own personal opinions, and to the sustaining of his individual enterprises at the interest of the denomination itself. He would be entirely willing to draw the local Church away from her fellowship with the parent body, and secure for himself alone the pulpit that has been given and consecrated to the utterance and enforcement of a different Gospel. Sympathy under such circumstances, if it results in palliation and delay, becomes a form of grievous injury to the cause of Christ and to the local Churches.

THE METHODIST QUARTERLY. In the opening article, on "Islam," Dr. T. J. Scott, of India, rebukes the spurious catholicity which regards Jesus Christ, Buddha, Mann, and Mohammed as religious founders worthy of equal respect. He paints the false prophet of Mecca in no rose-colored hues. We agree with him that there have been enough enigmas of Mohammed by so-called Christian writers. At this point our own *Quarterly* has not been sufficiently on its guard in at least one writer—Rev. Professor Blyden. Dr. Scott, in discussing Mohammed's moral character, proves him to have been a liar, an assassin, and a rascal. The Koran degrades God, teaches fatalism, justifies slavery and polygamy, and fosters lust. The blighting effects of Islam are portrayed by the hand of a master.

It is only when positive untruth and injurious views of character and conduct are promulgated, when ignorance and perversity thrust themselves forward as teachers, taking the head of a Sunday-school class, the lead of a Church class, or gather to themselves a special body from the membership to listen to their ravings and to yield themselves to their perversions of God's Word, that active and peremptory discipline is called for. Then it is better, every way, that one should suffer than many. Poison spreads rapidly. It is better to lose a class of Sunday-school children, a class of otherwise excellent Church members, even a segment of the Church itself, with the corrupting leader, than that the whole body be infected, or disaffected, and its spiritual harmony and power destroyed.

But it is a very different matter in the instance of the minister, especially in a connectional body like ours. No man admitted to her pulpit simply stands upon his own merits. He voluntarily and solemnly, under the most impressive circumstances, accepts both her form of faith and discipline, and then receives her public recognition and benediction. He goes forth, not simply a minister, to preach his own views, to chronicle the gradual evolution of personal theories of doctrine, government or Christian modes in his own mind, but he steps out into an immense field as an accepted and approved Methodist minister. His credentials entitle him where he is not otherwise known. Churches all over the land fearlessly admit him to pulpits, and to the sanctuaries of their homes, simply because he has solemnly accepted the faith of the Church, promised to conform to her discipline, and bears her official signatures upon his parchments. He does not preach anywhere simply as an independent thinker and public teacher. As long as he bears the serious responsibilities of the ordination vows which he voluntarily took, being deeply instructed as to the significance of them, and warned to consider carefully the step he was taking when he stood at the altar and responded to the searching questions he was then asked, he can honestly be nothing else than a Methodist minister and an obedient son in the Gospel. It matters not what new revelations are made to him; what progress in truth seems to be vouchsafed to his mind; how unwise and obstructive the creed and modes of the Church of his original choice appear to him in his new and superior light; how deep are his convictions that other and antagonistic views of doctrine and revelation ought to be proclaimed to the people—he cannot, without breaking an awful vow, preach any other truth than that he has promised to proclaim.

But no man is required to do any injustice to his conviction. God forbid that, for a moment, any such thing should be desired or attempted. There is no closed door to the Methodist ministry. A man is not under a moment's bondage. In the very hour that his eyes are opened, and fresh truth pours into his soul, he may relieve himself from all the obligations of his ministerial vows. He has but to return his parchments to retire, not from the ministry of the Word, but from the *Methodist* ministry; to withdraw from the body that endorsed him and made itself responsible for his teachings; and then the world is before him. He can preach to any persons that are pleased to hear him.

The law of Christianity is the law of diffusion. On this the whole evangelical economy is built. If you would be truly enriched, you are to give. The Gospel is an outflow, and an increase by that outflow. The smallest handful of meal in the barrel will remain undiminished while in process of expenditure for the Lord. The call of God for your substance does not mean your impoverishment, but the infinite multiplication of the

him, and preach just what his varying convictions prompt him to utter. No one has a right to hinder him unless his utterances are corrupting. He stands, then, for simply what he is; deceiving no one by the denominational alliances with which he has been heretofore connected.

Peters is set forth as a malicious liar, pensioned by the British ministry to blacken the New England colonies in support of the war waged for their subjugation. He lied about his ancestors, his wife and himself. The worst of the matter is, that his fabulous "history" still lives, and is quoted in order to asperse some of the best men who have ever lived in America.

Entirely different is the theory of membership adopted in this University. Here

graduation terminates the membership of the student, is, in an important sense, a probationer. He can reach a permanent membership only by gaining at least one year's credit. If he does not do this immediately, or in a short time, he is removed from the student body. He is effectively removed from the control and government of the institution. Under such circumstances, the resemblance that the English universities have to any other, graduated is not the exclusion of a student from the body academic, but the exclusion of a student by a longer time, not the expatriation of a citizen by a local literary republi—; it is promotion, a reception into full membership, a loading with new honors and responsibilities.

In most, if not all, American universities graduation terminates the membership of the student. Commencement day Sunday is out of mind that binds him in daily association to his institution. which unitizes him to the institution itself. The fifth article, by Dr. George A. Phœbus, is an answer to the old question, "Was Wesley ordained a Bishop by Erasmus?" The evidence of his ordination by the Greek Bishop is entirely circumstantial, and very slender. Rev. Samuel A. Peters, at one time Bishop elect of the Episcopal Church of Vermont, believed that Wesley had episcopal authority, and Dr. Seabury was advised by the Archbishop of Canterbury to apply to Wesley for orders. Wesley had not, and was satisfied that he could rightfully ordain him, but was not ordained because Wesley would not sign his parchments as bishop, but as superintendent. It is argued that Wesley would not take the title of Bishop, because it was against the usages of England to acknowledge any foreign ecclesiastical authority. Wesley never denied that he was ordained by the Bishop of Arcadia, though closely questioned. He ordained elders and one superintendent, using the Church-of-England forms for ordaining priests and bishops. He began, after his interview with Erasmus, to speak of Methodism as a unit and of himself as the head. We are glad that there is no more evidence of the validity of the Methodist episcopacy by a succession of ordinations than the five articles of the Bishop of Arcadia, though closely questioned. He ordained elders and one superintendent, using the Church-of-England forms for ordaining priests and bishops. He began, after his interview with Erasmus, to speak of Methodism as a unit and of himself as the head. We are glad that there is no more evidence of the validity of the Methodist episcopacy by a succession of ordinations than the five articles of the Bishop of Arcadia, though closely questioned.

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The next paper is a sketch of the life of Osman C. Baker, one of this generation's apostolic succession, by Dr. Charles Adams, the companion of his school days. The portrait is not overdrawn. The pencil of Dr. Adams, like a pencil of sunlight, gives an accurate photograph. The memory of the just is blessed. Bishop Baker is not presented as a man of brilliant genius, but something much better—a model for our young men, an example of complete consecration of ordinary gifts, making them extraordinary by conscientious persistent and indomitable work.

The last paper, by Prof. James H. Worman, entitled, "Philo the Jew," might better have been styled the "Alexandrian School of Religious," It is a very readable account of the founding of Alexandria, the institution of the great library, the translation of the Septuagint, the character of the concrete system of theology, the iron of Judaism mixed with the clay of Hellenism, of which Philo is the great exponent. The contrast between the contemporaries, Peter and Philo, in the extent and permanence of their influence, is well drawn.

We have received the *Quarterly* in manuscript. It is a great official document, giving account of the rise and fall of all the medical schools in the United States; but it is not so well written as the *Quarterly* of the two great medical schools, North and South, two or more General Conferences, each may be made, with similar geographical districts, and that another Conference shall embrace the colored Medical students; that all these separate General Conferences shall be thus far removed from each other, so as to have a more general and equal distribution of their properties.

Here, then, is a great revolution to be effected. The University can render the cause of highest scholastic culture no better service than by lending her powerful services to its reform. By giving the fitting education needed, that ever they had, by requiring a quality of scholarship not heretofore required, by direct suggestions and aids to teachers in fitting up their courses for those schools according to new and better methods—; in all this and many other ways she can promote the beneficial change.

We have not space to speak of the departments in detail. All were remarkably prosperous, and the aggregate of these students was no less than six hundred and seventy, who were honorably graduated in June.

Every annual review of the wonderful growth and promise of this new University impresses us afresh with devout gratitude for the opportunities here afforded us to labor for the promotion of light and learning, and the kingdom of our Lord Jesus Christ. Its managers carry a profound sense of responsibility, and deserve the sympathy and co-operation of all good men. Even more, if possible, do they deserve the sympathy of all good women. We are glad to see that there is a movement among the latter to endow a professorship in the College of Liberal Arts. We hesitate not to believe it will be done. There are other cheering indications in the financial outlook, but until each year's outgo is fully covered—and somewhat more than covered—by each year's income, the trustees cannot feel that the institution is in a thoroughly safe and prosperous condition. Its prospective resources, however great, will not be greater than its prospective necessities. Now no known cause can possibly equal them. The future will not be sacrificed to the present. The pending subscription of \$300,000 should be raised to the point where it is to be considered available (\$100,000), and then as much as possible completed. "Measurably," we repeat and emphasize. President Warren's closing exhortation,—"meanwhile, let every friend who can not immediately do what his or her generous interest may prompt, see to it that such testamentary provision is made as shall have any event secure the ultimate realization of the good intention."

An intelligent and appreciative reader of the full debate which has taken place in Worcester between Rev. Henry Lummi, of the N. E. Conference, and Rev. Miles Grant, the former a zealous and powerful defense of the cause of the slaves, and that at another date, still having jurisdiction over all questions affecting the activities of religion, the general superintendents, itinerancy, and the general rules. It shall have the ordering of all the great connectional societies—missionary, tract, Sunday-school and the Book Concern—under its care, and also have one great official organ.

Each subordinate General Conference shall determine the number and character of its periodicals. It is a grand scheme on paper. Any one can readily see how many impossibilities lie in the way of its realization. It would be no greater objection to the uniting plan at the North than at the South. The fact, that already the M. E. Church, with its peculiarities of thought and action separating it widely from the Church South, is established at the South, with mixed Conferences, mixed schools, and mixed Churches, would be probably an insurmountable obstacle in the way of district General Conferences. Nevertheless the effort to devise such a plan, is as honorable and Christian a work as any other.

We hope all our ministers will continue to canvass for the *HERALD*. A subscriber who commences in February or March is just as acceptable as if he commenced in January.

The *Woman's Foreign Missionary Society* of our Church is performing an excellent service in publishing the only missionary periodical of the denomination. We find a little chagrined to look over every month the handsome, well-filled missionary publications of the other denominations, and of our Wesleyan brethren, and to receive none from our own secretaries. We hope to live long enough, without reaching a very old age, to see a tastefully-printed, well-filled and sustained, missionary monthly, published by the M. E. Church. But we rejoice in what we have—a beautiful and excellently-edited monthly paper—the *Heathen Women's Friend*. If we did not make it a point to read it, its attractive pages would hold us. The present number is filled with interesting missives, interspersed with several strong and valuable essays. Mrs. Dr. W. F. Warren is editor, well-supported by writers all over the land.

impressions above described are enthusiastic partisan and forego sentences are from clear thinker and cultured one of us who are personally with Brother Lumis, and of his resources, but of his personal and unrivaled skill in writing to strictly and literally imagine all our correspondence to be strictly and literally it is to be hoped that detail report of the debate will be so that the larger public other the foregoing representations, overdrawn. There is nothing two representative actions before the public. All have been stripped away. The subtle art of omission, the disingenuous often will pass muster on the, or in solitary discourse, to be most effectually shown

subscribers may not reside in all such places, will be called upon, but mount due at once. Send at convenient to obtain a Post send by check.

surprised that the *Christian* will speak in such compliment- B. F. Leggett's fine poem of day of Burns, lately given in we were pleased to see it trans- cursive editor failed to give to the credit of so excellent a doubtless unintentionally, as the same paper in another

of correction gives us an opportunity that, by an unaccountable error professor's address, in was given as Pouliot, Vt., Greenwich, R. I. They are, and justly, at the Green- will be thus summarily de- propriety in so accomplished

They desire, also, to bear to the interest of the lecture upon Italy. The Academy its accommodations well- department prosperous, at Blakeslee.

most devoted and ablest of odic Doctors of Divinity, not the North, but esteemed for his

and able pulpit discourses,

a two-column article for the

catech, which he entitles, or preserving the Purity and Moral Methodism." The details will give hereafter. In sub-

That of the two great divi- sional districts, and that another

will embrace the colored Meth-

odist South, two or more General

churches, may be made, with sim-

ilar districts, and that another

will have the same local au-

thority, but that an Ecumenical

church shall be formed of an equal

number of delegates from all the General

the presbytery over by all the

being ex-officio members of it,

body, meeting also quadren-

another date, shall have jur-

isdiction over all the articles

and the general rules. It

order of all the great con-

ventions—missionary, tract,

the Book Concern—under its

have one great official or-

ganization. General Conference

shall be held in a city of its

own, and the meetings of its

branches will be held in the

same city.

The College Monthly, of Albion College,

contains the very able addresses of Prof. B.

F. Coker, D. D., and Pres. L. R. Fiske, D. D.

The former was a charge to the new pres-

ident upon entering upon his duties, and is a

powerful defense of denominational,

or rather religious as distinguished from State,

and the general rules. It

order of all the great con-

ventions—missionary, tract,

the Book Concern—under its

have one great official or-

ganization. General Conference

shall be held in a city of its

own, and the meetings of its

branches will be held in the

same city.

We are pleased to learn that the credit-

ors of the Church at Newmarket, N. H.,

have given the trustees an extension of

time for a month, so as to enable them to

make sure of meeting their obligations on

the basis proposed by the creditors them-

selves. They want about \$700 more,

but we did not find it attractive

to hold. The present number

interesting miscellany, inter-

esting strong and valuable

Dr. W. F. Warren is editor,

and by writers all over the land,

35 Broadfield St.,

Daggett. When a new sub-

\$20, both the ZION'S HER-

Heavenly Woman's Friend

printed for a year. The latter

costs a year.

of the Depository attempted to

claim upon a debtor

of long standing,

according to the assurance of the

agent that the only valuable

had in his possession, was "a

in the next world;" and he

by his debt in this, by telling

what we have—a beautiful

printed monthly paper—the

Friend's Friend.

If we did not

read it, its attractive

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We have received the February number of the *Heads and Herds*, the beautiful and admirably-edited German magazine, under the supervision of Dr. Liebhart, and published in Cincinnati by Hitchcock and Wal-

den. To our students in German we recom-

mend this very interesting and attractive periodical. Its illustrations are fine, and its

letter press is full of life.

James J. H. Gregory, of Marblehead, Mass., sends out his annual catalogue of vegetables and flower seeds, making a stout, quarto pamphlet. It will be forwarded to any address free when so desired.

[6]

The memorial of the six Chinese companies, addressed to the Senate and House of Representatives of the United States, is a remarkably calm, well-sustained, and able document. It fully traverses the partisan report which has already been made to Congress, and by the testimony of the best citizens, by convincing documents and arguments, shows that the statements which have been made in reference to the Chinese emigration have been full of prejudice and falsehood. The memorial clearly shows the treaty rights of these Orientals, and the very different course pursued by the unchristian empire of China in reference to the presence of foreigners in her midst; contrasting too favorably with that of the Christian power on this side of the water, with which she had entered into treaty engagements.

A class-meeting will be held in connection with the Preachers' Meeting next Monday. Rev. Mark Trafton, D. D., will read a paper before the meeting on Monday, February 11. Both these meetings will be open to the public. SECRETARY.

NOTES FROM THE CHURCHES.

MASSACHUSETTS.

Grace Church.—A mission, under the auspices of this Church, was dedicated on Saturday evening last by Brother Mordith, at 9, Lowell Street. In connection with it is a lunch room at which good food is to be dispensed cheaply, and the receipts of which, it is expected, will nearly pay the running expenses of the mission. It is in charge of Brother and Sister Souley, who are active Christian workers.

Special revival services are being held in the church every evening. Quite an interest is apparent among the members of the Sabbath-school.

Ipswich.—The *Ipswich Chronicle* records the incidents of a very pleasant social meeting at the M. E. church in that town.

After some interesting literary exercises, accompanied by vocal and instrumental music, the pastor, Rev. Fred Woods, was made the recipient of the sum of \$100, presented by Miss A. M. Griffing, in the following words:

"Dear Mr. Woods: We have added your active efforts for the elevation of man with their thousand attendant influences, your high ideal of Christian life, and your love for humanity, justice and truth; but your personal qualifications, whether of nature or self-made accomplishments, and your kind and merciful manner, the result of pleasant apprenticeship; multiplied the remainder by your prayers and tears, and divided the product by the debt of gratitude which the Church recognizes, and in which we rejoice; and, even, in the joy of the world; but, we are still more easily secured than the first. This year we have been most effective in the temperance work, and I regard the temperance work as eminently helpful to the other.

Rev. E. A. Glidden was appointed to Monticello a year ago last May, and found a disorganized people, with a heavy debt on the Church and not a class-meeting held within the limits of the charge. Today the debt is provided for, and six classes meet regularly every week. God is blessing us.

The Churches are enjoying a revival of religion. Rev. John Morse recently received nine into the M. E. Church.

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Rev. W. Gordon, of Greenfield, met Rev. and ex-Senator Moors in a debate on special interest, upon the eternal punishment question. Mr. Moors was surprised at the strength of his antagonist, and Brother Gordon, who is closing up the second year of a successful pastorate more studious, fresh and powerful than ever, won for himself special friends and repute. The truth must prevail. We have had a genuine stir over this theological dogma, which, although originating in our vicinity, soon spread to even national interest. In this vicinity the discussion will do good, and many will be thoughtful to lead more clearly to the truth.

We are sorry to note the protracted sickness of Mrs. Rev. H. Matthews, of Williamsburg. It is a remarkable case of prolonged suffering from an incurable cancer. Yet she is wonderfully sustained of divine grace.

There are now seven hundred and twenty-five soldiers at the National Soldiers' Home in Pittston. This is an unprecedented number.

Several of the pastors have held several "practical" conferences, and the week of prayer was observed by many with encouraging results.

At present appearances there will be numerous changes on the district next spring. The notes of preparation for the coming Conference session begin to be heard. It will not be the fault of the Westfield people or its devoted pastor if the session is not specially agreeable to the brethren.

FROM OUR CORRESPONDENTS.

The four M. E. Churches of Lowell have been holding revival services since the week of prayer—one week in each church. Each Sabbath afternoon the people have met at one of the churches and experienced a most glorious session in a love-fest.

The results of the meetings have been encouraging. From city to a hundred have asked or been forward for prayers.

MARKET MEN'S MEETING.

Since the 19th of March, 1877, a prayer and conference meeting has been held daily from 12 M. to 1 P. M., at the corner of North and Blackston Streets in this city. These meetings are attended by all classes, and a great many have found the Saviour.

The pastor, Rev. L. B. Blodget, and the

pastor, Rev. C. B. Pitblado, of Manchester, N. H., delivered his new lecture, "Wanted," at the *Egleston Square* M. E. Church.

An interesting course of lectures has recently closed in the M. E. Church, *Conway*. Rev. Drs. J. H. Twombly and S. F. Upshur and Rev. W. C. High were among the lecturers. This society met in a social gathering at the parsonage, Jan. 16, and presented the pastor, Rev. I. A. Mesi, with \$25 in cash and valuable amounts to the value of about thirty dollars.

Mr. Farrington McIver, of Wollaston Heights, delivered an interesting lecture on "Astrology" about a month ago, in the M. E. Church in Reading.

A correspondent writes: "Worship in Song" was the title of a very instructive lecture delivered at the M. E. Church, South Woburn, Jan. 15, by Rev. Jonathan Neal. The lecture was rendered all the more attractive by the fact that it was illustrated by selections from our favorite pieces performed by the church choir. Financially, the lecture was a success. Our Church at South Woburn is very poor. The large woolen factories have been closed most of the year, many of our members have removed, others been snatched away by death, and the village has been in a state of stagnation. We clung to our Methodist church, reduced the expenses to a minimum, and provided for better times, and we believe they are coming. Our factories are about starting again. It is due to Brother Neal to say that this is not the first time he has come to our rescue. About two months since, when we scarcely knew where to get a dollar, he gave us his most instructive and deservedly popular lecture, entitled, "Two Old Books," which attracted many persons from other places, and, followed by a supper, met with a great success.

The examination of the Insane Hospital at Augusta during the year of 1877. Of this number 1,300 were written by patients to their friends at home. This is a large increase over previous years.

D. S. Ames, esq., died in Norridgewock, Jan. 16, aged 74 years. He was most highly regarded.

Brother John Wesley Chase died in Far-

field, December 27th, after a very distressing

sickness of several days. Brother C. was a

good man, full of faith and the Holy Ghost,

and was instrumental, under God, in bring-

ing many precious souls to Christ. His wife

and children, together with his aged parents,

deeply mourn his sudden departure. Brother C. was an earnest Christian and a local preacher.

The examination and graduation exercises

at the Normal School in Farmington took

place Jan. 17th. The services were of

Brother Dunton's charge very promising.

One conversion in Charlotte on a recent Sabbath promises much good to the Church and community.

A blessed revival is now in progress in Calais. A large number have found the pardon of sin. The work is still advancing.

An excellent religious interest is enjoyed in the Methodist Church and congregation in Milltown, Brother L. D. Wardwell, pastor. The Church is greatly quickened in its religious life, and a number of backsliders have been reclaimed, and twelve have recently been at the altar as seekers of religion.

A revival spirit is enjoyed in the Methodist Church in Alexandria, Wesley, and Crawford. Adults and children have sought the Saviour, and are happy in His love.

ND FACT.

cal baby puts his toes in to make both ends meet. regular, when you see all along: "So did not I, before God."

ughters of a York State are known as half a gal-

uch the nettle

ou for your pains;

man of mettle,

she remains.

erson who is positive

more for a man's moral

than his ever heard or ever

MacDonald.

a woman recommended

at the Kirk wet

into the pulpit. "Ye'll

"

atural suffrance lies

re living;

ave that never wears

forgiving.

Whittier.

rake-for tea," said a

boy to whom she

the fence. "So did

"very short—so short

"

e only paradise we are

serving; even our first

driven out of it.—Jean

ood reason why a little

a bairny-a-widow.

to talk much with people

with me. It is amusing

echo a little while, but,

Curly.

Brown of Haddington

proposing on festive oc-

young lady and tost.

the widow's mite."

"

talk much with people

with me. It is amusing

echo a little while, but,

Curly.

Four years before he

ights of his future—it is

the fifty. He fails to build

and dies before his house

painted and glazed.—

Love, you know—upon

to see a ghost you

chattering idiot for the

you seen a ghost?"

honest sorrow,

the day, honest hope for the

thing more than the hand

, is saddened, the life they

heavens to the voice of

ercometh all things

Meredith.

son was accused of bad

Randolph defended him

a man must be a fool who

does more than one."

for spelling needs

every good need should

"Sew should," re-

"

lads who sing,

in dreams,

on stepping-tones,

to higher things."

In Memoriam.

six-six years have taught

it must be the rule, and

of our loves. There

in this world—we

the one who loves

Mrs. Jenkins.

Installation sermon at

last, Dr. Brainard,

are three qualifications

, fidelity, and purity,

the Lord's

"I truly trust the stings of

last."

boy had one day done

sent, after paternal cor-

the forgiveness of his

His offense was passion.

the world would say,

the one he had in his

heard him ask to be made

to be made,

he added: "Lord,

but, too."

live the more do I be-

cause as real hard

the pain, work on which the

part of the heart. I know

the depth of resolution to break

by a deep sorrow or a

or and himself most true,

force nor fawning can

draw from all their due;

; when the day is done,

, their writhe laws,

: Virtue is his sun.

George Herbert.

mother was lately read-

, but had not time to

and the rest of the satis-

Lord spoke unto the fish,

Jonah upon the dry land,

, he exclaimed: "Oh man-

have any medicine either!"

"

said a thoughtful boy,

, I'll well employ,

every day,

, and my life in play.

, in the mind shall dwell,

, "I'll do it well."

I learn to know,

, of long ago;

the days perh we'll see

, the days better for me."

think that this simple plan

is useful and man-

"

curious story told of St.

was compassed by the

into the truth of certain

have been worked by a

, to ascertain whether the

ility, which, as one of the

not be possessed by any

seven hundred millions.

. Has destroyed three hundred thou-

. Has sent one hundred thousand

children to the poor-house.

. Has admitted at least one hun-

dred and five thousand people to pris-

ons and workhouses.

. Has determined at least one thou-

. Has caused the loss by fire or by

violence of at least ten millions worth

of property.

. Has made two hundred thousand

widows and one million orphans.

The Farm and Garden.

LAYING OUT THE FARM.

One great mistake farmers usually make is in not giving sufficient thought and attention to laying out of the farm, and distributing the crops and labor in the best possible manner. There are few kinds of business which require such careful forethought and study, as planning the year's crops on a farm in such a manner as to distribute the labor throughout the season as evenly as possible, and get the largest returns for the land under cultivation, and the money invested in labor.

When we consider the variety of crops which may be raised with profit on almost any farm, the great number of causes which influence their growth, the nature and condition of the soil, the prospects of the markets, the possibilities of double cropping, the relation of this year's crops to a rotation, and the distribution of labor, so as not to have more at any one time than it is possible to do, and yet to have enough labor to do all the work, we find that the task is extremely complex. Yet all these things should be carefully considered, not only each by itself, but in relation to each other, and whoever overlooks them is likely to make serious blunders.

He may sow his seed in soil not in proper condition, or he may raise a good crop and have no market, or he may be so crowded with work as not to be able to give it the proper attention at the critical time.

My manner of laying out a farm is this: In a book I write of each field, and the different crops for which the soil by its nature and present condition (with the fertilizers which I can put on it), is best adapted, also the time of sowing and harvesting with the amount of labor required, and the times of the year it will be needed. I then compute as nearly as I am able from past experience and the conditions of the market, the probable cost of each crop, per acre, deducting cost of seed and labor. This will show which of all the crops for which each field is adapted, will give the largest probable returns. Having gone through with each field in this way and decided what crop or crops will give the largest net returns, I next put them all together, and see how the labor is distributed, and how much grain of each kind I am to sow or plant. If I find too much labor required at any one season, I turn back to the pages containing the fields with the conflicting crops, and select the best crop which will remedy the labor difficulty.

Much can be gained in the way of economy in farm labor by using the best means and implements. Fall plowing of wet lands and surface draining when needed, greatly facilitate early work in the spring. New and improved tools are also a great advantage in doing work quickly and economically. Farmers often work a year after sowing with old worn-out tools, while others crop which could be raised with new labor saving implements in one year, would pay for half a dozen such tools. The neglect of cultivating hoed crops, until the weeds get fairly rooted, not only injures the crop, but adds greatly to the labor of caring for it, and destroying the weeds.

Cultivation promotes earliness as well as growth, and partly supplies the place of manure; and in laying out the year's work, every farmer should be careful not to put in anything which will have to be neglected. Better till five acres well, than plant ten acres and have half of them weeded out.

Brother R. was the only son of Brother and Sister J. S. R., who were both members of the Meridian Street Church. He was widely known as a man of sterling integrity and unaffected Christian character. His activities in the Church took prominent form in singing, being leader of the choir and Sunday-school for many years, until compelled to give it up on account of the partial paralysis afflicting him. His last days were peaceful, and suffused with sunny hopes beyond. When asked if he was trusting Christ, he said, "I am doing the best I can." Some of the last words to his wife were, "It is all right."

He was for many years prominent in Boston, R. L. Oct. 15, 1869, and died in Providence, Nov. 29, 1877.

A long life, and of much care and trial, ended in peace. Bereft of her husband three years after marriage, her life at once became a struggle to maintain herself and child; but she bore up and held on her way heroically and successfully. She trusted in the Lord, and was not forsaken.

Converted in early life, she walked with God for almost sixty years. She loved the Church next to her family, and was ardently devoted to all its interests. Prominent in all charitable enterprises, faithful in every labor of love to which she was called, and for eighteen years the teacher of the infant class of the Sunday-school, here must be a great multitude who "rise up and call her blessed." For a year previous to her death she was in poor health, and confined to her home, but still continued to do much for the work of the Church.

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THE WEEK.

The terms of peace imposed by Russia and accepted by Turkey are semi-officially announced as follows: Roumania and Servia to be independent; Bulgaria to have a Christian governor, to be approved by the European powers, likewise Bosnia and Herzegovina; Montenegro to acquire Activari, Nisic and Spitz and part of the shore of Lake Scutari; the cession of Batoum, Kars and Erzeroum with adjacent territory to Russia; and a war indemnity of \$100,000,000 to be paid either in cash or territory; the opening of the Dardanelles to the Russian men-of-war.

The English fleet which was on its way to the Dardanelles has been recalled to Besika Bay. Earl Derby has withdrawn his resignation, and the supplementary estimates for the contingency of war will probably not be pressed. —Over two millions of the popular four per cent. loan have been taken already. —An appalling famine is raging throughout North China and 9,000,000 of people are said to be destitute.

RHODE ISLAND.

Rhode Island has made a pleasant contribution to current literature. Mention was made in the HERALD, a while ago, of a work soon to appear from the house of G. P. Putnam's Sons, Mr. Mrs. Public and Margery Dean. The book has been issued, and is externally in the best style of the Putnams. Its title, "Wonder-World," is singularly appropriate, for it is indeed a wonder-world that is brought before us, being fairy stories, legends, and tales of enchantment from no less than twelve nations. The task is difficult one — of selection and translation has been admirably executed, and the volume is one of the best of the holiday season. It has had a very favorable reception from the press, the critical *Nation* among the rest, giving it a warm approval. The book will grace the home and benefit the household into which it may find its way. Margery Dean's letters have long been in great request by the newspaper press, and in this new venture of book-making she has achieved a success which it is hoped will encourage her to further efforts in the same direction.

The North Dighton praying band, composed of earnest Christian young men, spent Sunday, the 20th inst., with the Church at Warren. Their visit was attended with good results, a score or more presenting themselves as seekers.

The work at Bristol seems to be one of great interest. Mr. S. B. Spaulding, the preacher, and Mr. S. B. Spaulding, well known to visitors to Vineyard Grove, is the singer. So deep is the interest that Mr. Mosehouse has granted a delay of a week by the Christians of Portland, to which city he was to go Jan. 27. It is taking strong hold of the young men of the place, and a large number from the high school have already been converted.

Brother Morse reports the work still going on at Thompson Church, Pawtucket, 35 adults having already accepted Christ.

Mr. Pentecost has drawn great congregations during the week, and as the close of his labors in Providence approaches, the interest in his ministrations increases daily. His preaching has been with power in the evening services in the Union Congregational Church. We hear that Mr. Pentecost has decided to resign his pastorate, and give himself wholly to evangelistic effort.

CONNECTICUT.

Wapping. — The M. E. Church at this place has been visited, of late, by a glorious revival of religion. God has been pouring out His Spirit upon us in such power as has not been experienced here for thirty years. During the past ten weeks, meetings have been held nearly every night, and over eighty persons have been soundly converted to God, and gloriously saved from their sins. Whole families have been brought to Jesus, and now where there was once drunkenness and profanity, there is heard the voice of prayer and praise.

Valuable help was rendered at the commencement of the meetings by the State committee of the Y. M. C. A. of Connecticut, and during the meetings by Brothers Lovejoy, Brown, James, Nuding, Robinson, Evans, Ewer, Adams, Thomas. Sermons have also been preached by Revs. Hart and Bowman (Congregationalists), Rev. Mr. Town of South Windsor (Baptist), who has himself caught the revival fire, and his Church is enjoying a good revival. Pray for Wapping, that this glorious work may continue.

NEW HAMPSHIRE.

Gleanings. — The M. E. church at Hudson, which has been moved, enlarged, and remodeled, was dedicated Jan. 24. The improvements have cost \$1,000, and the house is now in most excellent shape. There is now under the audience-room a good vestry, high and large, something the society has long needed. The dedicatory sermon was preached by Rev. J. W. Hamilton of Boston. The Presiding Elder, Rev. G. J. Judkins, and various other clergymen were present. A fine congregation filled the house at the preaching service, which was held at two o'clock, P. M. The preacher took for his text, "Ye are God's husbandry," and preached an able sermon on the province, mission, and possibilities of the Church. At the close of the sermon he asked the congregation to subscribe \$1,000, which would free the society entirely from debt. Something over \$800 was raised in the afternoon, and the balance was easily secured at a social gathering held in the evening. The society is to be congratulated over the very successful completion of this important enterprise, and no small praise is due to the pastor, Rev. A. F. Baxter, who has been unceasing in his labor to make the undertaking a success.

An excellent revival has for some weeks been going on in Fisherville. Nearly one hundred souls have been converted and reclaimed. Union meetings have been held. Rev. L. E. Gordon, the Methodist pastor, and Rev. Mr. Garretson, who is supplying the pulpit of the Congregational Church, have worked together with great satisfaction. Mr. Garretson labors as an evangelist a portion of his time. He is also aiding Rev. Mr. Drew, of Lawrence, in revival efforts. He is a holy man, and successful in his work. Those who have been associated with him in Christian work are confident he will be a blessing to any Church which may secure his services.

The Methodists of Londonderry held their annual fair on the evening of Jan. 17, which was every way a success. The net proceeds were \$155. In connection with the fair, a paper called the *Londonderry Herald* was issued, which was well filled with interesting reading matter and advertisements. Rev. J. F. Spalding is closing his pastoral term here, much to the regret of the people.

Rev. M. T. Cilley buried his aged father recently. — Rev. H. L. Kelsey has re-

signed his pastorate at Hollis, where he has been settled less than three years. — Rev. J. W. Adams of Tilton was away from home when his little girl died. Her disease was diphtheria, and she was sick but four days. She was a beautiful child, aged three years and five months. —

SUNDAY-SCHOOL CONGRESS AND ANNIVERSARIES.

The sixth Sunday-school Congress, in connection with the anniversaries of the Sunday-school Union and Tract Society, was held at the First M. E. Church, Cleveland, O., Jan. 19-22.

The Congress was organized by the election of Bishop Andrews, president; Dr. J. V. Vincent, vice president; Dr. James E. Mills, secretary. Committees on Credentials, and Questions of Organization and Government, were appointed.

Immediately after devotional services, Dr. Vincent delivered an introductory address, outlining the character and purposes of the Tract Societies, thus removing all differences of opinion and action which may have existed among the friends of the tract cause in past years.

Mrs. John C. Green, of New York city, has given to the Presbyterian Theological Seminary, since the beginning of 1877, the amount sum of \$16,000. This is in addition to the \$50,000 bequeathed to the Seminary by the will of Mr. John C. Green.

baptisms, about 102,000 — a decrease of perhaps 7,000; members, 3,024,000 — an increase of about 92,000.

Rev. J. S. Harrison left the Episcopal Church a few weeks ago for the Reformed Episcopal Church, and his diocesan, Bishop Young, has "adjudged and pronounced that the aforesaid James S. Harrison, M. D., is hereby deposed and degraded from his sacred office as priest in this particular Church and in the Holy Catholic and Apostolic Church of our Lord and Saviour Jesus Christ."

Jackson Park Presbyterian Church, Chicago (Prof. Patton's), was dedicated Jan. 6, and pledges of money were obtained to pay off the entire indebtedness of \$21,000.

The *Illustrated Christian Weekly* states that arrangements are in progress for consolidating the interests of the two American Tract Societies, thus removing all differences of opinion and action which may have existed among the friends of the tract cause in past years.

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APPOINTMENT OF CHURCH EXTENSION: MONEY TO BE RAISED BY N. H. CONF.

DOVER DISTRICT.

Dover, \$18; Great Falls, High St., 12; Main St., 10; Rochester, 12; Milton Mills, 5; Montour, 5; New Haven, 5; Newmarket, 5; Northgate, 5; Northgate, 5; Eastgate, 5; Haverhill, W. Church, 12; Grace Church, 12; Methuen, 5; Salem, 5; Salem, 5; St. John's, 5; Derry, 5; Londonderry, 5; Portsmouth, 12; Hampton, 5; E. Salisbury, 5; Whitefield, 5; Jefferson, 5; Lancaster, 10; Groton, 5; Stark, 5; Milan, 5; Colchester, 5; Candia, 2; Andover, 2.

CONCORD DISTRICT.

Concord, 1st, Concord, 12; St. M. Church, 12; Concord, 1st, 10; Concord, 1st, 10; Bow, 5; Hooksett, 4; Manchester, 1st Church, 12; St. Paul's, 12; Tabernacle, 1st; Fisherfield, 1st; Tilton, 12; Franklin Falls, 6; Gilman, 4; Laconia, 10; Gofford Village, 12; Rumney, 4; Warren, 5; Piermont, 2; Lawrence, H. St., 12; Gardiner, 12; Trinity, 5; Methuen, 5; Salem, 5; Salem, 5; St. John's, 5; Derry, 5; Londonderry, 5; Portsmouth, 12; Hampton, 5; E. Salisbury, 5; Whitefield, 5; Andover, 5; New Ipswich, 5; Peterborough, 5; Winchester, 5; Fitzwilliam, 2; Marbury, 5; Keene, 5; Andover, 5; Candia, 2; Andover, 2.

CLAREMONT DISTRICT.

Claremont, \$15; Newport, 12; West Unity, 5; Goshen, 2; Sunapee, 7; Gorham, 2; Croydon and Grantham, 3; No. Grantham, 2; Lebanon, 12; Ellington, 4; Manchester, 5; Bristol, 15; Bennington, 5; Hinsdale, 4; Concord, 12; Derry, 5; N. H. 5; Claremont, 5; Franklin, 5; St. John's, 5; Andover, 5; Littleton, 5; Hinsdale, 5; Ellington, 5; Jefferson, 5; Lancaster, 10; Groton, 5; Stark, 5; Milan, 5; Colchester, 5.

CLINTON DISTRICT.

Clinton, \$15; Newbury, 12; West Unity, 5; Goshen, 2; Sunapee, 7; Gorham, 2; Croydon and Grantham, 3; No. Grantham, 2; Lebanon, 12; Ellington, 4; Manchester, 5; Bristol, 15; Bennington, 5; Hinsdale, 4; Concord, 12; Derry, 5; N. H. 5; Claremont, 5; Franklin, 5; St. John's, 5; Andover, 5; Littleton, 5; Hinsdale, 5; Ellington, 5; Jefferson, 5; Lancaster, 10; Groton, 5; Stark, 5; Milan, 5; Colchester, 5.

CLOUD DISTRICT.

Cloud, \$15; Andover, 5; St. M. Church, 12; Concord, 1st, 10; Bow, 5; Hooksett, 4; Manchester, 1st Church, 12; St. Paul's, 12; Fisherfield, 1st; Tilton, 12; Franklin Falls, 6; Gilman, 4; Laconia, 10; Gofford Village, 12; Rumney, 4; Warren, 5; Piermont, 2; Lawrence, H. St., 12; Gardiner, 12; Trinity, 5; Methuen, 5; Salem, 5; Salem, 5; St. John's, 5; Derry, 5; Londonderry, 5; Portsmouth, 12; Hampton, 5; E. Salisbury, 5; Whitefield, 5; Andover, 5; New Ipswich, 5; Peterborough, 5; Winchester, 5; Fitzwilliam, 2; Marbury, 5; Keene, 5; Andover, 5; Candia, 2; Andover, 2.

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